THE

AMERICAN AND FOREIGN

CHRISTIAN UNION

VOL. II. JULY, 1851. No. 7.

News from Sweden.

The following letter from the Rev. Mr. Scott will be read with interest. It will be seen that the cause of Truth encounters much opposition in Sweden, and that from a Protestant Church and a Protestant Government—we are sorry to say it. It is only another illustration of the evils which flow from a union of Church and State. Even the well-disposed, amiable, but not sufficiently firm and decided, Oscar—in many respects one of the best monarchs in Europe—has been compelled to yield to the insolent demands—the unchristian demands—of the Swedish hierarchy. He dreads the power behind the throne. We have reason to believe that he abhors that intolerance which he is not able to resist.

Well, the sooner we make up our minds that the pure Gospel must encounter opposition in all directions, until it shall have triumphed over all its enemies, the better it will be for us. It has ever been so. The kingdom of CHRIST is a "suffering kingdom;" but it will triumph, in all its sufferings, over all opposition. This is our unfailing consolation.

LONDON, 37 VINCENT-SQUARE, WESTMINSTER,
May 17th, 1851.

My dear Brother,—Your letter enclosing second of exchange for £38 15*s.* 6*d.* was put into my hands on the platform at Exeter Hall, while the annual meeting of the Wesleyan Missionary Society, on the 5th inst. was going forward. Next morning early I had to set out on a missionary deputation tour through Wilts and Somerset, from which I have just returned, in time for our Annual District Meeting, which will occupy every waking hour of next week. I make this explanation to account for my delay in writing to you, and the impossibility of my paying that attention to Mr. H****, who called while I was away, which it would have afforded me much pleasure to have been enabled to do.

I shall be very happy in forwarding your generous donation to Sweden, to remind my friend Rosenius of what I have previously urged—the necessity of frequent letters to you. I shall now (any time being no time) suggest the propriety of his sending a communication during the months of June, September, December, and March; which, when once fixed in his mind as a duty, he may easily accomplish.

My intelligence from Sweden is of a mingled character. There is much that is

cheering. Never was there so much accomplished in Bible circulation. A Deaconess Society promises to be very useful; and the labors of Rosenius, Ahnfelt, and others, faithfully continued, are favored with great success. Wisselgren made a noble effort to establish a Home Mission; got a number of influential persons to act as a committee; but the King refused to sanction the existence and operations of the society. Considerable separations take place in the North. Latterly, in Hudiksvall, in the church in which you spoke, and I interpreted, the separatists are prosecuted and fined, and——many have to escape to America. A valued friend—Wiberg—has been suspended from his clerical functions for administering the LORD's Supper to the separatists, and *drawing up their memorial to the King*. Near Gottenburg a few Baptists have risen up under the pastoral care of Olaf. Nilson, known to the Seaman's Society of New-York. Nilson's sentence of confiscation and banishment is confirmed by the King, notwithstanding his appeal, sustained by an excellent memorial from the Evangelical Alliance, and many petitions from Baptist churches; and the infants of his adherents are taken by force to the parish clergyman to be baptized: in one case the poor father's only cow was sold to pay the fee. The Diet seems afraid to touch the question of religious liberty; but it is evident the days of Church and State monopoly in Sweden cannot be many.

It is a mysterious Providence that *Fast, the first* missionary ever sent out by Sweden into the Heathen field, should have been murdered in China. He was a good young man; and Sweden has taken possession in Heathendom by a grave!

But I must close. It will give me much pleasure to meet you again. I shall be found at the above address till the end of August.

Believe me, very affectionately yours.

REV. DR. BAIRD. GEO. SCOTT.

American Chapel at Rome.

The following letter is from an American who spent last winter at Rome, and contemplates passing some time still in that city:

ROME, May 20th, 1851.

Dear Sir,—As the season for our American Protestant service in Rome draws to a close, I fulfil my promise to you in giving you herewith a summary of our trials, successes, and hopes, in connection with this enterprise, as the matter now stands.

I am happy to be able to say that the sympathies of Protestant Christians, of all denominations, have been more strongly enlisted in the maintenance of our simple public service than we could have expected. Christian union has been greatly promoted through this enterprise. I have felt the subject to be one of vital consequence; here particularly, in the face of Papal Rome, so imperious and cruel in her policy of external union; and, consequently, I have spoken often upon the subject of the spiritual union of believers. Our communion seasons have been well attended, and have proved exceedingly refreshing. The congregation has been, for the most part, as large as we could well accommodate; and the voluntary offerings and subscriptions have amounted to nearly $800. Considering our precarious position at the be-

ginning of the season, and the small scale upon which we were obliged to commence operations, this is certainly great encouragement, and awakens many hopes for the future.

We have been strongly disposed to make more ample arrangements for the next season immediately, now that the chapel is to be closed for the hot months; but I think, on the whole, it will be more prudent to wait until Fall, even though by waiting we shall find it more expensive to make the change proposed. We have all the security we could ask in the word of the Pope, and the sanction of Cardinal Antonelli; but we have no rights, as yet, guaranteed by treaty; and the Propaganda, I fear, will never cease its complaints at our existence. It is quite possible that the government may yet be worried by an unappeasable portion of the clergy, to throw the question of our continuance upon the generosity of the American Legation, and set up a claim to our friendly concession in the matter, on the score of the trouble caused to it. I say this is quite possible. I do not believe, however, that we are actually to be dislodged from our position. You may be sure that we shall wait the most positive *orders* from the government, before surrendering the point; for to my mind nothing can be more absurd than any claim on the part of the Papal government to any such kind of politeness on the side of Protestants. When has Rome shown delicacy towards Protestant governments in pushing the pretensions of the Papal church? If the Propaganda and the Priests are determined to keep up a complaint to the government at our simple existence within the walls, without facts to prove any violation of law on our part, it only shows their bad temper. They are really not incommoded by us; we do nothing which attracts public attention to us; there is, in fact, not the slightest ground for an appeal to our delicacy. I trust, indeed, our Legation will not be drawn into any such freak of false modesty, as to give up our present honorable position.

The Tuscan government is, you are aware, pursuing the most bigotted and foolish course towards the Protestants of Florence. We have just received the news here that Count Guicciardini, and seven others, have been imprisoned for assembling to read the Scriptures. The government, I believe, will rue the consequences of this religious persecution in a very short time. Its worst advisers could not urge it to measures more disastrous for itself than these. As you are in a way to learn the particulars of the late proceedings by direct correspondence, I need not dwell upon them.

The policy of the Roman government is to conceal the evidences of a strictly religious persecution, carried on here under the shadow of political offence. They assert that there is no Inquisition;—only families are harassed, and men driven into exile, and led to prison, for having that republican text-book, the Bible! All political offenders these! But, as matters now go, they may well tremble lest their power be taken from them. The French General, Gemeau, has assumed the most arrogant tone as master of the city; sent off two Roman battalions against the remonstrances of the Roman Minister of War, and issued an edict to the people without noticing the authority of the Pope! There have been frequent bloody quarrels of late between the Romans and the French; and an immense number of arrests, consequent upon violence of this kind, and for such trivial offences as carrying suspicious-looking hats and canes!

It seems to many of us quiet lookers-on in Rome as if the French were determined to exasperate the people to insurrections, to find excuse for new measures more to their satisfaction. The Papal government is in a most humiliating position; obliged to take any insult whatever from the French, for fear of being left in the hands of its own subjects.

I begin to fear, therefore, that bright as our prospects are on the side of the Protestant community annually gathered here in Rome, we are to have difficulties, growing out of the political troubles of the country. The uncertainties of the coming year deter us from going forward as we would like to, in establishing ourselves here. We cannot fairly come to our moorings in such a sea as this. We must be ready to ship anchor at a moment's notice. The situation involves serious trials for me, with my little family; but we find the LORD's grace always sufficient for us.

Affectionately your brother in CHRIST, ——.

REV. ROBERT BAIRD, D. D.

The reference in the preceding letter to Count Guicciardini, and the persecution of the Italian Protestants in Florence, renders it proper that we should give the following paragraphs, taken from the *Commercial Advertiser* of this city. They were written by the same gentleman who addressed us the letter which we have just given. They will be read with mournful interest. We had the pleasure of making the acquaintance of Count Guicciardini in the month of April, 1837. He is an excellent man, and was then engaged in promoting *Infant Schools* in Tuscany; institutions which Gregory XVI (then Pope) would not allow to be formed in his little kingdom! In like manner, at a latter day, he would have no *Railroads* in his dominions!

Count Guicciardini—descended from one of the oldest and noblest families in Florence, who boasts the historian of that name for one of his ancestors—has been a Protestant for at least three or four years past. He has regularly attended the Swiss church, and communicated there, and, until lately, was never interfered with. He was no politician, and took no part whatever against the government in 1848–49. He is a man of the mildest and gentlest spirit imaginable, and a true Christian. After the Italian preaching was put down by the Tuscan government in the Swiss church here, Count Guicciardini was called up before the delegate of police, and examined, and afterwards had an interview with Landucci, the Minister of the Interior, in which he recalled to his remembrance the change which must have taken place in the Minister's opinions within two years; as in 1849 the Count had a conversation with him about liberty of conscience, in which Landucci fully agreed. This interview, however, ended in his being told that there were laws against apostacy still unrepealed, and that these must be put in force. He was also served with an inhibition, preventing him from attending the Swiss church. It was intimated to him, however, that if he would keep quiet, and not interfere in the cases of other Florentines—his fellow Protestants against whom they might proceed—all proceedings against him would be stopped. This he refused to do, and declared his determination to leave his country

and to publish to the world that his only reason for doing so was because in it there was not liberty to worship God according to his conscience. It was his intention to leave next week; and he had gone the night before last to the house of one of the Protestant Italians, to meet a few who were of "like precious faith," when gens-d'armes, fully armed, burst into the room, seized their Bibles, and marched them all off to the bargello, or common prison.

Application was made next day at the prison by some English gentlemen, who knew the Count, to be permitted to see him, which the delegate of the police refused. These gentlemen proceeded at once to Mr. Sheil, the English Minister, who acted most promptly and kindly on their behalf. He expressed his deep regret and decided conviction of the impolicy of such conduct on the part of the government; and through his kind interference they obtained admission to the noble prisoner. The gentlemen found Guicciardini looking very ill; he had not slept, from the stench and the vermin of the cell into which he had been thrust.

Anniversary at Utica, New-York.

On Monday evening, the 19th of May, the Society celebrated its Second Anniversary in the Bleecker-street Baptist Church, in the city of Utica. The Rev. Albert Barnes, of the city of Philadelphia, presided on the occasion. The exercises were commenced with prayer by Dr. Riddle, of Pittsburgh. An appropriate hymn was then sung by the audience; when the Rev. Dr. Fairchild, one of the Secretaries, in a brief statement, presented a view of the operations of the Society, at home and abroad, during the year; the importance of the work in which the Society is engaged, and the encouragements that are now offered for prosecuting it with increased energy.

Highly appropriate and able addresses were then delivered by the Rev. Ray Palmer, of Albany, and Professor Hopkins, of the Theological Seminary at Auburn, New-York; when the congregation united again in singing a hymn. After which the Rev. Dr. Parker, of Philadelphia, delivered an able and impressive address. The Christian doxology was then sung, and the audience dismissed with the apostolic benediction by Mr. Barnes. The audience was large; composed of the citizens and of the members of the General Assembly of the Presbyterian Church, which was then in session in that city. And although the exercises were protracted to a late hour, they were listened to with interest to their close.

Anniversary at Boston.

The Second Annual Meeting of the Society at Boston was held in the Tremont Temple, Tuesday, 27th of May. Julius A. Palmer, Esq. one of the Directors of the Society, presided; and the meeting was opened with prayer by the Rev. Dr. Stowe, of the Baptist Church. The Rev. Dr. Dickinson, the District Secretary for New

England, read extracts from the Report relating to the Home Field; and the Rev. Dr. Baird laid before the Meeting a summary of the Society's operations in the Foreign.

The meeting was then addressed by Rev. Mr. Westbrook, of the Methodist Episcopal Church, Philadelphia, the District Secretary for the Middle States, who offered a resolution, that the signs of the times call for more vigorous and united efforts for the evangelization of the Papists of this and other countries. We might, he said, regard the occurrences of the time as the indications of Providence—a piece of tapestry with various colors, all giving evidence of the same general design.

The Papists were proper subjects of evangelical labors, and the circumstances were such as to call for union on the part of all GOD's people. And what had been done, till a very recent period, in this specific field of labor? And yet we were more immediately connected with them than with those to whom we were sending foreign missionaries. He referred to the revolutions of 1848, as having opened the iron doors and bars of spiritual despotism. And just at this time GOD had opened the Exodus from Europe. Within the last seven years, the population of this country had received as great an accession from the Old World as it had from all other sources for 200 years after its foundation. And, at the same time, the sun of temporal prosperity shone upon us with unwonted lustre. We were one vast nation of fortune-seekers. The great business of the people of this country was to get wealth. He was hearing the voice of GOD calling upon them to appropriate a portion of this to the propagation of the truth among the Papists. If the American churches will but unite their efforts and their means in this and other similar efforts, he trusted that the iron chains of Popery would be broken; and millions of happy spirits should join the shout—"Babylon is fallen! Babylon is fallen!" But GOD uses human instrumentalities; and while we speak of the delinquencies of the Church, let us remember that we are a part of the Church.

The resolution was seconded by Rev. Dr. Anderson, and passed.

Rev. Ray Palmer, of Albany, said this Society was fairly in the field, and had taken its position along with other kindred associations. There were two opposite opinions it had to meet. One was, that it had been thought that Popery was too feeble to require any efforts to destroy it: but it was beginning to be understood in a different light. It still contained many of the true elements of strength. In the first place, it was strong, numerically. It was strong, also, in her position, in connection with the civilization of the world. Its institutions were so interwoven with the European governments, that it was the next thing to impossible to separate them. Rome was also strong in its organization. There was political strength in Rome. It was the interest of the governments of Europe to uphold Rome in her position. There was also an æsthetical influence at Rome. It was not to be supposed that all the arts which centre in Rome were without influence.

There was, then, after all, a moral influence at Rome. The moral power was superior to all others. It was the moral power of the absence of the Gospel. Rome was like a certain fish that had the power, when pursued, of ejecting a dark substance that made the waters dark all around. Rome had a powerful influence in producing darkness.

He had seen in St. Peter's, at Rome, a well dressed woman in mourning, with two

little children and a servant beside her. That woman felt that she needed something, and she saw a little glimmer of light there. This illustrated the fact that Rome had a moral power. But, notwithstanding these things, Rome had weak points as well as strong ones. She was assailable because of the falsehood of her principles. The strength of her power was in her darkness. Rome might be assailed in her very foundations.

Rome was also weak, when we looked at the manner in which her corruptions were being brought to light. It had been often said that Rome was the mother of abominations; and she had been a most prolific mother. She used to cover them up with veils and ornaments. But the inquisitiveness of this age was lifting the curtains, and exposing them to view.

Here again there was the relation of Rome to the progress of the world, which was another point of weakness. M. Guizot had attributed to Rome much influence upon the civilization of the world in the dark ages. It might have been so then; but for many ages she had been like a dam across the current of human progress. Yet it was making headway again.

But there was one more point in which, beyond all others, Rome was weak.—She failed to meet the soul's necessities. There was consciousness in every soul—a longing for just what the Gospel offered. And there was just enough of this consciousness in Papal Europe to make them uneasy. Here was the weakness of Rome—the conscience and the heart were against her. Let that be brought to the hearts of men, and Popery would go down like lead. It would come to an end if Christians would use the right means in the right way. It was found that the real strength of Protestantism against Popery was in bringing the Gospel to bear directly upon their hearts, as upon any other sinners. Just so far as this had been done, there had been success. The Romanists, like other sinners, were convinced by the Spirit of GOD, and then they found that there was no need of any one but CHRIST between them and GOD.

It was, therefore, of the utmost importance that the Gospel should be brought constantly before the minds of the Papists in this country; and then we should see that we were engaged in the direct work of recovering the world to CHRIST.

Rev. Léon Pilatte said he came as the delegate from the Evangelical Society of France; and he conveyed the warmest congratulations and fraternal expression to this Society; and then proceeded to speak of some of the topics touched upon by the previous speakers. He wished to say something about Italy, not forgetting France. The Secretary had said that Sardinia was the only part of Italy that had been benefitted by the revolutions of '48; yet he believed, he hoped, that our excellent Secretary was mistaken. The revolutions in Italy, though they appeared to be failures, were not really so.

When he looked upon the return of those old despotisms that had received a temporary check, he was reminded of the saying of an old General—"One or two more such victories will destroy us."

That most unpopular act of all the acts of his unpopular government—that expedition to Rome—was the most hated of all her acts, and it would ruin its projectors. But while he denounced that expedition, he saw the hand of GOD in it. The soldiers of France were averse to that war. They fought, not with their usual enthusi-

asm; but because they were ordered to take Rome. One of them, on his return, was accosted by a colporteur. "You fought very well at Rome." "Yes; but if it had been against the Pope, we should have fought, O how much better?" The Pope gave them blessed medals, but they sold them for a few pennies. They told the Italians, "You would have no Pope, if we had not got him for you; and if he does not do about right, we will take him away."

The French went there not because they love Popery, but because they did not want Austria to be the right hand of Popery. When it was for the interest of France to put down the Pope, she would do so. France, by setting up Popery there, had taken upon itself the engagement to put it down. Everything was unsettled in France. He should not wonder in the least that a Republican government should be established in France; and a Republican government there for a month, they would send not 25,000, but 50,000 troops to Rome. And the soldiers would not be compelled to go. One hundred thousand Roman Catholics were ready to volunteer in France, to go and destroy the abomination of the world.

In the very spirit of modern improvements, which was antagonist to Rome, there was a danger that nothing but such a society as this could meet. If the world went on without Rome, it must go on either under evangelical influences, or under that pantheistic rationalism or socialism that was now so rife in the world. If they had seen the people of Europe during the tumultuous times of the Revolution, they would have seen that the minds of the people were in just that state which is ready to receive either truth or error; and they drank in that socialist spirit which was the very essence of anarchy. He besought men to pray for his poor Old World, so long under the dominion of Popery.

He concluded by adding a word for France. A few Christians were there, struggling, working, and yet cheerfully spending their lives in laboring for the evangelization of France. But they met with obstacles in every direction. The government was leagued with the priests. The evangelists and colporteurs were persecuted and molested in every way. They helped themselves; but they were weak, and they wanted others to help them in the war against superstition and sin. If there were not one Pope, but one hundred Popes in the world, they would not go back; for they had with them One who was stronger than Popes, or all the powers of hell. But they wanted the sympathies and aid of those whom God had placed in different circumstances.

Benediction by Rev. D. Humphrey.

We may add to the preceding notice of the meeting at Boston, that just as the benediction was about to be pronounced, the Rev. Dr. Johns, of Baltimore, who had come in unobserved whilst the business was in progress, rose to propose the following important resolution:

"*Resolved*, That the time has arrived when, yielding to the spirit of our free institutions, and the objections of our citizens to secret associations, it behoves our public legislative bodies to establish a well-ordered system of visitation and examination of all such institutions."

The subject involved in this resolution is one of the gravest importance, and demands the most serious attention on the part of the law-givers of this nation. But there was no time for its consideration at the meeting referred to.

Rev. Alexander King's Labors in Ireland.

Our readers will learn with interest that our friend and missionary, the Rev. A. King, is laboring with much zeal and encouragement in Ireland. His efforts to awaken the attention of Romanists to the consideration of the great errors contained in their system, and a careful examination of the points at issue between them and Protestants, appear to be eminently judicious and well calculated to reach the end in view. The following advertisement, which appeared in Dublin a few weeks ago, will give the reader an idea of some of the measures to which Mr. King sometimes resorts. It bears the following title:

RELIGIOUS LIBERTY: FAIR PLAY FOR THE POPE, AND LIBERTY FOR THE PEOPLE.

At the close of a course of lectures recently delivered in Plunket-street Chapel by the Rev. A. King, on "The Pope, the Parliament, and the People," two documents were presented, containing rough drafts of a proposed memorial to the Pope from Irish Roman Catholics, and a petition to Parliament by Roman Catholics and Protestants, to the following effect:

"NO. I.—SUBSTANCE OF A SUGGESTED MEMORIAL TO THE POPE.

"That all intelligent Christian philanthropists will admit that the spirit of modern civilization, and the events of the present age, demand an enlarged exercise of Christian charity, and the speedy abandonment of all assumptions of ecclesiastical intolerance.

"That Christianity is dishonored, and political prosperity prevented, in several nations in Europe, by the connection of the Church with the State, and more especially by clergymen holding the offices of legislation and civil magistracy.

"That intelligent and liberal-minded Roman Catholics are grieved and scandalized by the policy and practice of the Papal government, in its rigorous and oppressive treatment of its own subjects, and in its sympathy and practical alliance with despotic and anti-popular powers.

"That in the first century of our era, under the dominion of a heathen Emperor, religious liberty was virtually enjoyed for a time by Christians in Rome; as we read of the first Christian apostle who visited that city—though he was sent there a prisoner, and though he was engaged in a mission against the established religion and the gods of the empire—that he 'spent two whole years in his own hired lodging, and received all that came in to him; preaching the kingdom of GOD, and teaching the things which concern the LORD JESUS CHRIST, with all confidence—without prohibition.' (Acts, last verses, Douay version.)

"That in the nineteenth century, under the dominion of a liberal and reforming Pope, Protestant Christians are excluded from the rights of citizenship in Rome, and prevented the exercise of public worship, though engaging not to offer any insult or opposition to the ascendant church!

"That the arbitrary character of the Pontifical government is injurious to the

Roman Catholic religion in Protestant countries, and excites against it the hostility of those who prize the rights of conscience, and desire to promote the influence of Christian civilization.

"That, therefore, (it is respectfully submitted,) the Roman Catholics of Ireland should memorialize the Pope, through the hands of Archbishop Murray and Cardinal Wiseman, recommending the consideration of the foregoing remarks, and urging the immediate adoption of such reforms in the Roman government as shall secure the rights of the people, liberty of conscience, and liberty of the press; preparing for the speedy separation of clerical functions from the secular government, and the final abrogation of the Pope's temporal power, and guaranteeing to Protestants in Rome the same rights and liberties as are provided for Roman Catholics by Protestant legislation in Great Britain and the United States.

"That by these means alone Irish and English Roman Catholics can reasonably expect to allay the jealousy, and enjoy the confidence of their Protestant fellow-subjects, and to secure their aid in seeking the removal of every vestige of the penal enactments under which Roman Catholics formerly suffered in these lands.

"That this remonstrance to the court of Rome was virtually promised several years ago by that eminent and successful champion of the political claims of Roman Catholics, the late Daniel O'Connell; and that it is the more necessary now, as the Papal government is pursuing a course that is calculated to provoke and justify the illiberal measures of other governments, and to establish the accusations of those who allege that the spirit of the Roman Catholic religion is hostile to liberty and social progress.

"NO. II.—SENTIMENTS OF A PROPOSED PETITION TO PARLIAMENT.

"That all loyal and sober-minded Roman Catholics are willing to sustain the legislature and the government in upholding the authority of the Sovereign, and resisting any aggression by foreign powers.

"That all intelligent and consistent Protestants are decidedly opposed to religious persecution, and to all coercive interference with the rights of conscience.

"That Roman Catholics in these countries should be secured in the enjoyment of their civil rights, and protected in the exercise of their religion as fully as Protestants, and that the Pope should be as free to propagate his religious sentiments in Britain as any Protestant missionary should be to preach Protestantism in Rome.

"That it is unjust and inexpedient for the civil power to suppress or support any church, or any system of religious teaching; and that the religious diversities existing in the United Kingdom and its legislature, demand the adoption of measures by which all churches and all creeds shall be made free from the patronage and coercion of the State.

"That the influence of the British government should be exerted with the governments of Roman Chatholic countries to promote religious liberty, and to secure for Protestants in those countries the same political and religious rights as are enjoyed by Roman Catholics under the British crown.

"That all the enactments of the British legislature should be based upon the immutable principles of justice, preserving the rights of all classes of the community and upholding the glorious privilege of our country, to afford to the oppressed of all nations a safe asylum of liberty and peace."

As the Papal government is the model and excuse for all the oppressive and intolerent systems of State-Churchism in Christendom, all Roman Catholics *who would not persecute*, ought to demand the cessation of the Pope's temporal rule, and the establishment of CONSTITUTIONAL GOVERNMENT AND LIBERTY OF CONSCIENCE IN ROME.

Not long afterwards Mr. King made the following "APPEAL" to Father Ignatius, (formerly the Hon. and Rev. G. Spencer,) which appeared in the Dublin papers, and was entitled:

PROTESTANTISM AND THE PAPACY.

Hon. and Rev. Sir,—As a public teacher of Roman Catholicism, you, doubtless, feel bound to undertake its exposition and defence.

Several of the most able and prominent of the Irish priests have recently been, earnestly, and in various ways, invited to discussion; but, after eloquent gasconading, and threatening to "demonstrate," they have always shrunk from argument.

The reasons assigned for this have appeared to many to be only flimsy pretences indicating a fear of public investigation; and you will readily understand that SUCH AN IMPRESSION MUST BE FATAL TO THE ROMAN CATHOLIC FAITH.

Now, sir, as you have abandoned the ministry of a Protestant Church, and as you possess the zeal of a new convert to the Papacy, it is reasonable to expect from you some show of evidence in behalf of the system you have embraced.

CAN YOU GIVE ANY?

Will you favor the public with an opportunity of testing the arguments that have induced you to forsake the Reformation, and go back to Rome?

Do you think you have discovered that the Papacy is more accordant than Protestantism with the teaching of Holy Scripture, with the dictates of reason, with the rights and responsibilities of man, with the cause of liberty and social order, and with the progressive civilization of our race?

Does it appear to you that the Papacy is more calculated than Protestantism to bring glory to GOD, as the Author of Christianity, and to promote happiness among men by making them Christians? And does the present condition of the most Protestant countries in the world, and of the most Roman Catholic countries, respectively, present to your mind satisfactory evidence of this? If so, sir, I earnestly beseech you to give the intelligent people of Dublin the benefit of your convictions and discoveries.

I beg, with all due respect, to state that I maintain the negative on the foregoing queries upon Protestantism and the Papacy.

I hold that the Papacy is an imposture and a usurpation, hostile to the cause of civil and religious liberty, and injurious to the moral and political interests of the nations that have submitted to its sway.

I maintain that the system of the modern Church of Rome is an apostacy from Christianity, embodying a mixture of heathen superstitions, Jewish ceremonies, Scholastic absurdities, and inventions of priestcraft, repugnant to human reason, and condemned by the word of GOD. I maintain, further, that Protestantism revives ancient, inspired Christianity, and adopts the only principles consonant with the genius of the Gospel, and with the laws of the human mind, for the conversion of men, and for the evangelization of the world.

These, sir, are searching and trying times to religious systems. Men will think, and use their reason, whether Churches like it or not. Many Roman Catholics here are very anxious to get their clergy to accept our invitations to discussion; but THEY ARE DUMB BEFORE THE ADVOCATES OF SCRIPTURAL PROTESTANTISM. They will talk for their Church only where they know they will not be contradicted. "They have blown the trumpet to make all ready, but none goeth to the battle!"

Now, sir, I hope you will reprove their cowardice, and manifest more moral courage and confidence in Truth. Will you not, as an honest and straightforward Englishman, justify the change you have made, and endeavor to promote the influence of Romanism, by showing why Protestants should embrace it?

I RESPECTFULLY INVITE YOU TO A PUBLIC DISCUSSION AND DEMONSTRATION OF THE CLAIMS OF THE PAPACY.

At your earliest convenience I shall be happy to aid you; and I hope you will not consider it discourteous, or contrary to Christian charity, for a stranger thus publicly to offer you an opportunity of explaining and defending what you believe to be the true Catholic faith.

In another letter I shall offer you a few remarks on the innovations of the Papacy upon ancient Christianity in Ireland and in Rome; and I shall endeavor to show that *you have moved in the wrong direction on leaving the English Church.*

I shall also submit a plan for presenting our arguments to the public, in investigation of the respective claims of PROTESTANTISM AND THE PAPACY.

I have the honor to be, Hon. and Rev. Sir, in the cause of Truth,
Your obedient humble servant,
A. KING.

This "APPEAL" not having been answered, another and more successful one followed, and reads thus:

Dear Sir,—Not having received any reply to my former proposals and inquiries, and perceiving that you are still inviting the Protestants of Dublin to your anti-Protestant lectures, I must beg you to consider the following remarks:

1st. It is evident, from several of your public statements, that you do not understand the constitution and character of the Church of Rome, and the true doctrines and genius of Evangelical Protestantism sufficiently, to warrant the course you have adopted.

2ndly. The imitations of the Papacy in the Established Episcopal Church of England, in its hierarchical "orders," secular organization, and other unscriptural elements, fully account for the perversion of your mind, and clearly indicate the course by which you and others have traveled backwards to Rome; and the recent effects of these corruptions show how dangerous it is to mix up the superstitious traditions of men with the pure and simple doctrines of the word of GOD.

3rdly. I undertake to prove that Protestants in the Church of England are justified by Scripture and reason, and by their own principles, in rejecting the Popish notions that mar the Protestantism of their Church; while Roman Catholics are bound by their system to all the absurdities of mediæval priestcraft and Papal intolerance.

4thly. I undertake to prove that no Roman Catholic can prove the assumptions of his Church, or be certain of his own rule of faith.

5thly. I undertake to prove that the several bodies of Evangelical Protestants have more identity with the primitive Church in Rome, and more "unity in the truth," than now exist in the modern Church of Rome.

6thly. I undertake to prove that you cannot prove the truth of Christianity by the principles of Romanism.

7thly. I undertake to prove that YOU CANNOT PROVE ANYTHING, except by Protestant principles.

And now, dear sir, I earnestly invite you to bring the claims of Protestantism and the Papacy to the test of serious and intelligent inquiry.

I offer to discuss these claims with you orally, in the presence of a mixed assembly of Protestants and Roman Catholics.

Or, if you prefer it, let an arrangement be made with some of the newspapers to give us column for column, that our arguments may go silently before the public, without editorial notes or comments, and influence the minds of men, according to the truth that may be in them.

I venture to assure you that many intelligent Roman Catholics are scandalized by the present position and past history of the Papacy; and they will consider it indefensible if such men as you do not offer intelligible arguments in its behalf.

With sincere prayers that GOD may destroy error, and grant us "unity in truth,"

I am, dear sir, yours sincerely, ALEX. KING.

Rotundo, April 9, 1851.

This appeal or challenge was accepted by "Father Ignatius," and a discussion was agreed upon—to be carried on through the columns of the *Freeman's Journal*, and the *Warder*. The following are the terms of the discussion:

We, the undersigned, have agreed to carry on a controversial correspondence on the differences between Protestantism and the Church of Rome, in two Dublin papers—namely, the *Freeman's Journal*, and the *Warder*, the editors of which have kindly agreed to insert our respective letters.

We enter upon this correspondence in the earnest hope that it may promote the cause of truth and unity; and with the determination, by the grace of GOD, to avoid with the utmost care all such expressions as may wound or diminish the spirit of charity in ourselves or others.

The letters will appear in both papers on the same day, and will, if possible, follow each other at a week's interval.

(Signed,) IGNATIUS, of St. Paul *Passionist.*
ALEX. KING, *Independent Minister.*

The discussion was opened with a letter from Mr. King, which we have not room for in this number of our Magazine. Father Ignatius was to follow. We shall not be surprised, however, if the "Powers that be," of the Romish hierarchy, interfere with an interdict, which, of course, Father Ignatius *must* and *will* obey!

"Fasting and Murdering."

Sir T. Fowell Buxton has been looking at the practical results of the Romish religion at home, where there is the most of it and where it is in its best estate. He gives the following chapter of facts:

"The jail at Civita Vecchia is an old, strong fortress, close to the sea, and contains 1,364 desperate-looking criminals; all for the most aggravated offences. I am sure you never saw such a gang of malefactors, or such a horrid dungeon. We went first into a vaulted room, with a low ceiling—as I measured it—thirty-one yards long, and twenty-one broad. The noise on our entrance was such as may be imagined at the entrance of hell itself. All were chained most heavily, and fastened down. The murderers and desperate bandits are fixed to that spot for the rest of their lives; they are chained to a ring, fastened to the end of the platform, on which they lie side by side; but they can move the length of their chain on a narrow gangway. Of this class there were upwards of seven hundred in the prison—some of them famed for a multitude of murders; many, we are told, had committed six or seven: and, indeed, they were a ghastly crew—haggard, ferocious, reckless assassins. A sergeant in uniform was ordered to keep close by me; and I observed that he kept his hand on his sword as he walked up the alley between the adjacent platforms. The Mayor afterwards told us that he, in his official capacity, knew that there was a murder every month among the prisoners. I spoke to a good many of them, and, with one exception, each said that he was condemned for murder or stabbing." Of Gasparoni, a chief of bandits, Sir Fowell says: 'He greatly underrates his own exploits.' To my question, 'How many people have you murdered?' he replied: 'I cannot exactly recollect—somewhere about sixty.' Whereas it is notorious that he has slaughtered at least double that number. Indeed, the Mayor of Civita Vecchia assured me that he had received authentic information of two hundred; but he believed that even that number was still below the mark. It is odd enough that Gasparoni is very religious now—he fasts not only on Fridays, but adds a supererogatory Saturday. But curious as his theology now is, it is still more strange that, according to his own account, he was always a very religious man. I asked him whether he had fasted when he was a bandit. He said, 'Yes.' 'Why did you fast?' said I. '*Perche sono della religione della Madonna*—(Because I am one of our Lady's religion.) 'Which did you think was worst—eating meat on a Friday, or killing a man?' He answered without hesitation: 'In my case it was a crime not to fast; it was no crime to kill those who came to betray me.' With all his present religion, however, he told the mayor of the town, the other day, that if he got loose, the first thing he would do would be to cut the throats of all the priests. One fact, however, shows some degree of scrupulosity. The people of the country bear testimony that he never committed murder on Friday! You will wish to know how Gasparoni was taken. He became such a nuisance, that partly from the strength of the military parties which were constantly sent in pursuit of him, and partly from the diminution of traffic on the road, his funds became short, and he could not pay his spies. Without money, and half starved, unable to obtain intelligence, and surrounded on all sides by troops, he was on the point of being captured, when he listened to the proposals of a priest, who, as

it is said, went beyond the authority given him, and offered him a full pardon and pension; upon which he and his comrades surrendered. He complains loudly of the violation of the promise made to him."

Our Own Operations: Home Field.

From all quarters the reports of our Missionaries in the Home Field, during the last month, have been both interesting and encouraging; and it was our intention to give our readers copious extracts from them. But circumstances have occurred which lead us to deviate from our usual course in the present number of our Magazine.

The Board have long felt a strong desire to increase, as fast as they can, the number of capable and faithful Irish missionaries in our country. The demand for such laborers comes up to us from all parts of the land. If we had fifty good men, of this class, we could at once find places for them—important places, where they would have a great work to do. Several are needed in each of at least half a dozen of our largest cities. To meet this demand, the Board have resolved to take some extraordinary steps, as our readers will learn from another page of this number.

Circumstances being such, our friends and patrons can judge with what joy we hailed the arrival of two excellent men from Ireland—the Rev. Messrs. Murray and Jordan—who have long labored among the Roman Catholics in the western parts of that country, in the service of the Irish Evangelical Society. These brethren have come to us with letters of introduction from many distinguished and influential men: such as the Rev. Dr. Urwick, and Rev. Alexander King, of Dublin; Rev. Dr. Raffles, of Liverpool; Rev. Arthur Tidman, (Secretary of the London Missionary Society,) and others. They also have the most satisfactory testimonials, in regard to their ecclesiastical standing, from the churches of which they have been members.

At the last meeting of the Board these brethren were appointed to labor as missionaries in the cities of New-York and Brooklyn; one taking the former as his field, and the other the latter. They expect to preach regularly, at different points, in churches, lecture rooms, or other suitable places. Both being converted Roman Catholics, speaking well both English and Irish—having had large experience in the work—and possessing fervent piety and great devotion to the cause, they enter upon their mission with good prospects of more than common success—if it please God, without whose aid and blessing nothing can be done, to smile upon their efforts. For

this we beg our readers to unite their prayers with ours, that the God of all grace would, through the abundant influence of the Holy Spirit, bless their labors to the conversion and salvation of many of their countrymen among us.

We subjoin an interesting sketch of the life of one of these brethren, produced by his own pen, from which our readers will learn a new lesson on the operations of Divine grace in the hearts of those who have both known and abandoned the delusions of Romanism. The narrative is given in form of a letter to one of the Secretaries of the Society, and is as follows. It will be found to be an interesting and touching one.

New-York, 425, Hudson-street,
10th June, 1851.

Dear Brother,—In recording a few of the incidents which transpired in connection with my conversion from the Church of Rome to Bible Christianity, my object is to exhibit the exceeding riches of God's grace, in His kindness to me, through Jesus Christ. Therefore, I beg leave to state that the month of March last closed my thirtieth year of preaching the Gospel, in the English and Irish languages, in my native land, in connection with my worthy colleague, Rev. Mr. Murray, who was converted about the same time with myself from the errors of Popery. Our missionary labors in Ireland being conducted in connection with, and under the auspices of, the Irish Evangelical Society in London, during that period, a kindly and grateful reference may be found in the published annual reports of that Society. The first two years subsequent to our leaving the communion of Rome, were chiefly occupied by my colleague and myself in defending the course we were led to adopt, in obedience to the word of the Lord. With a view to reconcile us to the Church of our fathers, we were daily assailed on every side. The parish priest, Roman Catholic laity, and our own relations, seemed only to vie in their zeal, which should be entitled to the merit of restoring back to the fold of Rome these wandering sheep, which the reading of the Scriptures had drawn away from her pastures.

Thus incessantly assailed from every quarter, and by every means that the policy of the priests, the zeal of the simple-hearted, but not less bigoted laics, the sincere love of relatives, could devise, my companion in this warfare and I found it expedient to study the word of God more extensively and prayerfully, that the good Spirit which opened our eyes, and shined upon our hearts, would increase our knowledge of God more and more, and give us grace to resist every temptation and snare which the enemy of souls might place in our path. The Lord stood by us in all our difficulties, confirming His word and building us up, in aiding us to appeal to the written word, and show therefrom the character, the work, and the offices of our Lord Jesus Christ, and the blessed influence of the Bible, in forming a holy disposition and character for all those who, through faith in Christ, received the doctrines of the Bible; and this, in contrast with the system and tendency of Romanism, proving the one to be true, and the other false. When the priest and the people failed to gainsay these things, some of the common people believed we were right; others believed not: so the multitude was divided. Those who believed not, attributed the power they witnessed in the unveiling of Romanism as the result of wisdom and know-

ledge imparted by the devil, and exclaimed: "From whence else could these men get such power?"

The priest, seeing that every attempt to induce us back to Rome was a failure, commenced denouncing the *young heretics*, as he called us, for several Sabbaths, from the altar of his mass-house, and exhorting his congregation, saying, let these unfortunate young men alone: have no parley with them whatsoever; their speeches are dangerous to the faithful, as was that of the serpent to Adam and Eve. Notwithstanding this counsel, the work went on. The village disputants buckled on their armor; furnished themselves with controversial pamphlets and books in favor of Popery, they sought to reason with us, but found the doctrine of the Bible commending itself to their private judgment, which they thus unwittingly exercised, they frequently returned to their friends and neighbors. They were amazed at the doctrines brought before them, and wondered, most of all, how, in so short a time, such information could be obtained. This eventful period, embracing about two years after our conversion, we resided in our native village, situated in a remote and rural district of Ireland, where the sight of a Bible, at that time, could not be had out of a clergyman's library, nor a religious tract ever distributed. It might be truly said that the powers of Babylon slept upon their oars. The priests of Rome did with impunity whatever pleased themselves, as no light shined to make manifest; they danced, sang profane songs, attended the chase and gaming-table, and drank potteen whisky, and did other things that wordlings do; and no one pronounced their deeds to be wrong: so true is the motto—"Like people, like priest."

Thus situated, remote from cities or towns, unacquainted with any sect or people, or any religious society, young and full of ardor, and inheriting perhaps more than ordinary measures of that fire so peculiar to Irish character; strangers to those minor distinctions that, unhappily, separate the people of GOD into different sections; affected by the discovery of one great cardinal truth, (recorded in *Acts*, 4: 12,) we determined, at all sacrifices, to make known the Gospel, the all and in all, and above all, and before all, as to importance, in a sinner's salvation, during the two following years. Our adversaries, seeing that the intimidations of our persecutors, the lamentations and entreaties of our relatives, who regarded our conversion as a shame and a loss, produced in them the alternations of hope and despair. This gave us a season of respite from the fiercer forms of persecutions which before, and after, we had to endure; it granted us an opportunity to circumscribe a wider circle for spreading among the people the knowledge of JESUS as a SAVIOUR. This circle embraced a chain of villages and hamlets surrounding our residence, in which, with the ability of new-born babes in CHRIST, we testified what we then had learned concerning the kingdom of GOD, both in the English and vernacular language for the people: that the system of Rome was *manism*—a cunningly-devised fable, whose rise and fall was depicted in prophecy in distinct and unmistakeable delineation.

In this way we continued for four years after our conversion, having no knowledge of, or connection with, any Christian church or missionary society whatever, and receiving no pecuniary aid. Our progress in the knowledge of GOD's word at this period awakened in us a solemn and serious consideration concerning the character and polity of the churches of the New Testament, and a desire for the communion of such. While thus exercised, we were led to adopt the congregational

form and usages, and felt impressed by its adaptation to promote and establish the kingdom of CHRIST in this world, and advance its predicted diffusion. Hearing that a Christian church existed at Sligo, under the pastorate of Rev. Mr. Urwick, (now Dr. Urwick, of Dublin,) we sought fellowship with it, and were joyfully received into that Christian church by its pastor and people.

During a succeeding period of thirty years of missionary life we had to encounter and pass through privations, the nature of which can be only understood in their heart-rending reality by the persecuted converts in Romish Ireland. I may truly say, that without the sustaining grace of CHRIST's Spirit, the cruel treatment, the scorn, the direct and undisguised persecutions, which those had to endure who showed the martyr-spirit to abandon Popery at any sacrifice, would be too formidable for the most heroic humanity.

To show something of what some, in passing from Popery to Christianity, have been doomed to endure, I may refer to my own personal experience. Father N. R. denounced me as a young heretic from his altar. My parents being, hitherto, in good repute with the priest, and in his circle of friends, he pointed to my course as disgraceful to the family. Having returned from hearing Father N.'s harangue about my apostacy, their countenances became altered towards me; their manner and words went only to say: You have brought reproach upon us; you have provoked the priest to anger, and as Father N. expressed from the altar,—"Some awful judgment will come on him." This was followed by a heart-touching address from my dear father. Fixing his eyes pensively on me for some time, he addressed me to the following effect: "Well, my dear boy, little did I suppose I was rearing you for such a work as this; but painful as I must feel it, painful as must your mother, your sisters and your brothers feel it, duty must rule our feelings. You shall have one month to consider, and make up your mind, to do one of two things—that is, when that month is ended you must quit my house and the family for ever, and be disowned by us; or otherwise kneel before the priest, ask his pardon, promise future obedience to him, and submit to such terms of reconciliation as he chooses to prescribe."

This memorable month of awful suspense passed away. I was allowed to sit at table; but father, mother, sisters and brothers, declined any conversation with me, according to the counsel of Father N. This period of probation being ended, a beautiful spring morning dawned upon the land; the vegetable creation seemed travailing towards a new birth; everything around seemed vocal in the praise of their MAKER; but there was one spot where the death-blast of Popery had rolled, and banished all joyful emotions—every prospect was pleasing, and only man was vile. When the breakfast table was removed, my dear father spoke to me with a touching earnestness and tenderness, and said: "Now, my dear son, I hope you have seriously considered, and made up your mind, as the given time has expired?" I replied: "Dear father, pray do not insist on my doing so, as I cannot do it." So the alternative was again uttered by a father, loving and beloved—that of submission to Father N. or leave the house! The Spirit of GOD gave strength in this trying moment. Memory recalled many great and precious promises, and I resolved, through the grace of GOD, to leave my father, mother, sisters and brothers, and all my earthly prospects, to take up the cross and follow JESUS, and to cast myself on the providence of GOD. Penniless as a pilgrim, having collected a few articles of clothing for my

journey, and with a heart depressed by trouble, I stood a short time to muster strength to bid farewell, as I then supposed, to the family. With eyes streaming with tears, I tremulously uttered a farewell, when my dear mother exclaimed: "Ah, Tommy, my darling son!" She swooned and fell, as if dead, on the floor.

All hastened to her aid, giving a look at me, as if to say, This evil you have brought on the family. I awaited the recovery of my mother; then my father addressed me, and referred much to my mother's fondness for me. At last he said: "Can you assign to the priest any feasible reason to justify your course latterly?" I replied that I could, but that the priest was overbearing and lordly in his manner; he would not listen to my reasons, although I am sure that I am right in all my differences from him. He then replied: "If I get the priest to talk with you, and to prove your new opinions to be erroneous, will you then consent to submit to him?" I said: "Get the priest, and I'll try the case before you." He said: "If the priest will not do so, or fails to convince you of your errors, I shall not force you from my house, nor blame you in future." I consented to meet Father N. on these terms. Father gave notice of the arrangement made to the priest; but the priest objected to my appearing except in the attitude of a penitent—to answer his questions, and ask none!

Displeased and disappointed with Father N. my father returned, saying: "Tommy, you shall not gratify him by abandoning your father's house; but you must put up bills for a meeting at the Chapel-gate next Sabbath, and then and there tell all your reasons for becoming a Protestant; and while doing so, I shall protect you from any outrage. And after that you shall be at the freedom of your own will as to the religion of your own choice." I accepted my father's proposal. Rumor said the priest would work a miracle to convince me. Crowds were collected by this rumor. I asked the priest to answer my reasons for leaving his church: he walked by, however, and declined to reply before the multitude.

I addressed the people for nearly two hours, from a platform erected near the Chapel-gate by my father. The immediate effect of this occurrence was the conversion of two Roman Catholics, who had come expecting to see the heretic defeated by reason and miracles. One of those converts said, in the hearing of the multitude, "Not a miracle did they, after all; and from this moment I also renounce the Catholic Church." A second voice followed, saying: "So will I." Both left the Church of Rome that day. One of these died in the faith of the Gospel; the other is still living in the profession of the Bible. From that day, more than ever, I found it my duty to preach the Gospel publicly, and from house to house, and that Popery is a delusion, a mockery, and a snare. And, through the grace of GOD, I continue up to this present, saying none other things than that which the Scriptures declare for the salvation of sinners, and, I feel thankful to GOD, to have witnessed the conversion of many Roman Catholics in Ireland, since these occurrences, among whom I reckon my father and mother, and brother, with his family, consisting of eight persons, snatched from Popery. Some of these have died in the faith; others still living, and some in America.

It is now thirty-four years since my conversion: about thirty years connected with the Independent churches and preaching the Gospel, and seventeen since I received my ordination, by the laying on of the hands of the Presbytery, assem-

bled at Belfast. The calamity that has fallen on all classes of interests, through the famine of 1846–7, so changed the circumstances of Ireland, that I feel it my duty to emigrate to this free and happy country, where I expect to spend my days in laboring for the cause of my REDEEMER, trusting to the favor of ministerial brethren, and to that of the Society in particular, to enable me to accomplish this object.

I beg leave to subscribe myself, yours fraternally,

REV. DR. BAIRD. THOMAS JORDAN.

Foreign Field.

Evangelical Religion in Lyons, France.

In this number we give up the whole space which we usually allot to intelligence from the Foreign Field of the Society's Operations, to the following very interesting letter from the Rev. Dr. Bacon.

This letter is addressed to a lady of his church in New Haven—Mrs. Henrietta F. Whitney—who was a prominent member of the Female Association in that city—if we may use the term, for it has no organization in the ordinary sense of the word—some ten or twelve years ago, to aid the Foreign Evangelical Society. That Association, for many years, supported the Mr. Moureton spoken of in Dr. B.'s letter, and, in fact, may be said to support him still; for their annual contributions are devoted to that object, through the American and Foreign Christian Union, and its Committee at Geneva. In this Association the late Mrs. Fitch, to whom Dr. B. alludes, was also a very active member, till her dying day.

We think that no one can read Dr. Bacon's letter without being greatly encouraged by the progress of the Truth in Lyons and its vicinity, within the last twenty years. In that city, and its immediate environs, there are at least 300,000 inhabitants. It is, next to Paris, the most populous and influential city in France. It is the "See of the Primate of Gaul," as its Cardinal-Archbishop is styled. As Dr. B. states, it is, perhaps, the most thoroughly Roman Catholic city on the continent—at all events, in France. It is the seat of the "Society for Propagating the Faith"—by far the most powerful Roman Catholic Missionary Society in the world*—and also of a Roman Catholic Missionary Institute, where priests are trained for the work of foreign missions.

In that great centre of Papal influence the Truth has made greater pro-

* This Society is not to be confounded with the Institution, or Seminary, of the Propaganda, which is at Rome, and has a branch at Naples. Dr. Bacon himself seems not clearly to distinguish between them.

gress within the last twenty years than in any other city in France. The work began in 1825, or even earlier, in the efforts of a pious Swiss Protestant shoemaker. In the humble apartment of this poor man little meetings were held for reading the Scriptures and prayer. It was at these meetings, we believe, that Mr. Moureton, the brave grenadier of Napoleon, (who was in the battle of Leipsic, and several others in the later years of the reign of that wonderful man,) was converted.

In the year 1829, if not 1828, Mr. Adolphe Monod was called to the "National Protestant Church" of Lyons, in which many wealthy but unconverted Protestant families worship. Soon after his coming to Lyons Mr. Monod was brought to the saving knowledge of CHRIST, and began to preach the true Gospel with great zeal and power. For doing this he was, in a few months, driven out of the church by its worldly members, who could not bear the truth. At the head of a little band of poor people, who loved the Gospel—among whom was our Mr. Moureton—he began to preach in a hired room. The LORD blessed the effort. In a short time the place was too small. A larger one was taken; and in the course of three or four years *it* became too small—although it had been thrice enlarged. This was the state of things when we first went to France, (in 1835,) and visited Lyons. The congregation consisted of 350 members, and would have been much larger if the room could have accommodated the people.

In 1836 Mr. Monod was appointed a Professor in the Theological Seminary at Montauban, whence he was called to Paris some ten or eleven years later. The Rev. Mr. Cordès was Mr. Monod's excellent successor, and held that post several years. During his ministry the church in question bought a lot of ground in the *Rue l'Arbre Sec*, in the centre of the city, on which were three lofty stone houses. Two of them have been so remodelled as to make a spacious chapel—semi-circular in shape, having two galleries, and capable of seating six hundred people. There are also several rooms for the *Infant School*, *Bible Classes*, &c. The other building, facing the street just named, is rented at such a rate as to enable the church to meet the interest on the debt—some ten thousand dollars—which remains, or did remain a few years ago, on the entire property.

We have often seen this chapel crowded, and even the adjoining rooms, by a most attentive audience, nearly all of whom were once Roman Catholics. There has been an almost continued, though gentle and silent, revival of religion in that interesting community. The present number of communicants, as Dr. Bacon states, much exceeds *four hundred*. The greater part of these people are silk-weavers, and other mechanics; many of whom remove, from time to time, to other places, in quest of work, or for other reasons.

It would, probably, not exceed the bounds of truth to say that at least

one thousand souls have been brought to the saving knowledge of the Saviour in Lyons and its vicinity, during the last twenty or twenty-five years, nine-tenths of whom have been Romanists! And this in, by far, the most Roman Catholic city in France, and under the very eye, and in defiance of the earnest and oft-repeated "bulls," or "*Mandemens*," of his Grace, the Cardinal-Primate of Gaul! We may well exclaim, "*What hath* God *wrought?*"

It will be seen that Mr. Fisch, (the excellent successor of Mr. Cordès,) Mr. Bertholet, and two or three other evangelists, preach the Gospel in the two permanent places of worship, (in the *Rue l'Arbre Sec*, and in the *Faubourg Croix Rousse*, and three other temporary ones,) in Lyons and its suburbs. These brethren are aided by a band of colporteurs, who visit from house to house, in and far around that important city.

In view of all these facts, the friends of the American and Foreign Christian Union, and of the work of spreading the truth in Papal lands, may well "thank God, and take courage." But let us read now the letter of Dr. Bacon.

TO MRS. H. F. W., NEW HAVEN.

Dear Madam:—A few years ago when a number of ladies in New Haven were united in supporting an evangelical laborer in Lyons, the letters of that laborer, which I sometimes translated for our monthly concert of prayer, were addressed to you, together with Mrs. S. A. F. now deceased. To you, therefore, as the surviving manager of the association, I may be allowed to communicate, for the benefit of all the ladies who were partakers in that charity, my report of a Sabbath spent in Lyons. Instead of sending, as I at first intended, a manuscript letter, to be read in some meeting of ladies, or to be sent for perusal from house to house, I take the liberty of sending the letter printed in the *Independent;* for in this form it will not only be more easily read by those for whom it is immediately designed, but may also contribute to edify and encourage many whom otherwise it would not reach.

Before I left home I resolved that, if it were possible, I would visit Lyons in my travels, and see for myself what God has wrought there for the revival and advancement of true religion. That city, as you know, is the centre of a great and powerful organization for the propagation of the Roman Catholic faith—an organization second only to the Propaganda at Rome in the extent of its missions and the amount of its resources. In that city, too, the Roman Catholic religion is more flourishing, with the indications of living zeal, and more deeply seated in the affections of the people, than in any other city on the continent of Europe. The fact, then, so often reported to us, that there a Protestant Evangelical Church has been gathered, and that in the midst of such a population evangelical labors have been crowned with signal success, is a fact which the Christian traveler may well turn aside to see.

Our excellent friend, Mr. Bridel, had promised letters of introduction to brethren at Lyons; but by some accident I did not receive them. I left Paris Thursday, (5th December,) expecting to be in Lyons, according to the promise of the advertisements, Friday evening; but in my calculations I had not made sufficient allowance for the

uncertainties of French lines of conveyance. The diligence was too late to connect with the railway train from Dijon, and of course we were too late to go down the Soane by the Friday's steamboat from Chalons. In brief, I arrived at Lyons Saturday evening—full twenty hours later than I had expected; and we had only time to establish ourselves at the *Hotel de Rome* before the darkness of a moonless and misty night settled upon that crooked and complicated city. Our hotel, besides having a most Catholic name, was in close contiguity to the cathedral and the archbishop's palace; and, most naturally, the people there, though very civil and good-natured, knew nothing about the Evangelical Chapel. Among the 200,000 inhabitants of Lyons, there was not an individual whom I had ever seen, or who had ever heard of me: and I knew only the names of Mr. Moureton, your former correspondent, and Mr. Fisch, the pastor of the Evangelical Congregation. A somewhat obsolete directory was found, containing those two names; and with the aid of a few hints, imperfectly understood, I, with my fellow-traveler, ventured forth to see if we could find Mr. Fisch at No. 11 *Cote St. Sebastien.* After much effort, and not a little wandering out of our way, we succeeded in finding the street and the number; but Mr. Fisch did not reside there. The damsel at the gate informed us, however, to our great relief, that somebody in the third story could tell us about Mr. Fisch. To the third story, or what in our country would be called, at least, the fourth, we accordingly mounted. There we found Mr. Saussure, who, as we afterwards learned, was one of the deacons in the Evangelical Church of Lyons. Having succeeded in making myself known to him, I was immediately welcomed with kind expressions of Christian fellowship. I was too weary, however, to call on the pastor that evening; and having ascertained the hour and the place of their Sunday morning worship, I returned to my lodgings.

Ever since my childhood the name of Lyons has been associated in my thoughts, with the faith and patience of the saints who suffered there as witnesses for CHRIST in the second century. The story of the sufferings and constancy of Pothinus, Blandina, Perpetua, and others, is upon record in the epistle from the Christians of Lyons and Vienne, to their brethren in Asia Minor, with whom they appear to have been closely connected—a document which is familiar to the readers of Milner's Church History, and which is among the earliest and most authentic remains of Christian antiquity. It was an interesting thought that I was now for the first time upon ground that had been consecrated by the struggle of primitive Christianity, and watered with the blood of martyrs, some of whom had looked upon the faces of CHRIST's immediate followers. And now, among the 200,000 inhabitants of Lyons, are there any living remains of the Gospel for which the primitive martyrs suffered, and which gave them the victory? The archbishop of Lyons and Vienne is honored by the Roman Catholic Church as the successor of Pothinus and St. Irenæus; but how slight the resemblance between the pompous and showy worship now performed under the roof of that old cathedral, and the simple prayers and songs of the few disciples who were wont to meet here in some obscure chamber "with their bishops and deacons," seventeen hundred years ago. Where are the successors of those primitive Christians?

It was with such thoughts that I went forth on the morning of the LORD's day to find the Evangelical Chapel in the *Rue de l'Arbre Sec.* I looked in at the cathedral and at other churches, splendid with pictures and images, as I past by, and beheld their devotions; and it seemed to me that the city could hardly have been more

given to idolatry in the palmy days of Pagan Rome, than it is at this day. In these magnificent structures the Christian traveler looks in vain for anything like what he has learned from the New Testament. The worship, instead of being offered exclusively and directly in CHRIST'S name to the one living and true GOD, is offered to deified mortals, and chiefly to Mary, "the mother of GOD." Instead of being addressed only to an invisible GOD, who is a spirit, and who must be worshipped in spirit and in truth, it is offered to images and pictures, (and those, for the most part, of no superior description,) and to dead men's bones. Not in such places, nor where such worship is offered, are we to look for the true succession from the apostles and primitive martyrs, the true Catholic Church, which is the body of CHRIST.

Turning from a narrow street, I passed through a long and narrow passage, and entered the Evangelical Chapel. The congregation was already assembled, to the number of several hundreds, in an apartment of very humble pretensions as to architecture, but fitted up with simple propriety, and with a rigid economy of space. The loftiness of the pulpit in which the preacher for the day was placed, though it seemed awkard at first view, was justified by the double galleries sweeping around three sides of the apartment. A deacon, from his place below the pulpit, read the Scriptures, gave out the hymns to be sung, and conducted the singing, in which the congregation joined promiscuously. In other respects the forms of the service were almost identical with those to which we are most accustomed. Difficult as it was for me to catch the meaning of the words of the prayers and the sermon, uttered in a foreign language, and strikingly as every word and accent reminded me that I was far from home, I felt that I was among brethren of the great household of those who, "by one Spirit, are all baptized with one body," and who have all received "the spirit of adoption, whereby they cry"—in various languages, but with one mind and heart —"Abba, Father."

The aspect of the congregation gave evidence enough that most of the persons there were of the class of operatives in that great manufacturing city. At the same time their intelligent countenances, their earnest attention, and the indications of comfortable poverty in their clean though coarse apparel, showed how much they were indebted to the renewing and elevating efficacy of the Gospel. Yet there were some in the assembly whom the eye, even of a stranger, could not fail to distinguish as of a very different condition—persons of cultivation and refinement, and accustomed to move in the higher walks of society. One of the worshippers that morning, as I afterwards learned, was an English countess, who has a place of honor near the person of her sovereign. The lady happening to spend the Sabbath in Lyons on her way to Italy with her husband for the benefit of his health, had turned aside from the altars of a proud and gorgeous superstition, and from the "temple" of a degenerate Protestantism, to offer her worship with the lowly.

At the close of the service I was introduced to Mr. Fisch, the pastor, and to the preacher of the day, Mr. Bertholet, who is the brother-in-law of our friend Mr. Bridel, of Paris, and we were invited to unite with the church in the celebration of the LORD'S Supper. In the Evangelical Church of Lyons, as in many of the British Congregational churches, the LORD'S Supper is celebrated every LORD'S Day. Happy was I in the opportunity of such communion with Christian brethren who have passed through struggles and persecutions for the Gospel of CHRIST.

From the chapel I went with Mr. Fisch to his house, not only for the sake of

that Christian intercourse which I might enjoy by sitting down with him in his parlor and at his table, but also because he proposed to conduct me to a meeting of the church for discussion, which was to take place at an early hour of the afternoon. A morning service, followed by the LORD'S Supper, and an evening service after sunset, are their two public services regularly sustained at the chapel. The intermediate hours of the afternoon are occupied with Bible classes, meetings for conference, and other less formal and less public exercises. The meeting which I attended was a meeting of the brotherhood for mutual conference and inquiry. It was held in a school-room, and very much resembled a Congregational church meeting in New England. There was, however, one obvious difference. Those brethren were not merely concerned with the working of a system defined and understood in all its details, and familiar to them from their childhood. With the New Testament in their hands, they were inquiring after principles and rules of church order; and the question which then chiefly occupied their attention, and seemed somewhat to divide their opinions, was whether the government of their church should be in part committed to a body of elders, or remain entire in the hands of the assembled brethren. As I listened to the discussions, I could not but admire the free and manly, yet fraternal spirit in which it was conducted. And as I saw what a school for the development of various intellectual gifts, as well as for the culture of Christian affection, that church had been under its simple democratic organization, I felt quite sure that those brethren, with all their confidence in their teachers, would not be easily persuaded to subvert a system to which they were already so greatly indebted, or to divest themselves of the right of freely debating and voting on all their interests and duties as a church.

In the evening the chapel was again well filled with an attentive audience. Mr. Fisch, the pastor, is evidently a man, not only of much earnestness in preaching, but of superior powers and accomplishments for the work of the ministry.

Your former correspondent, Mr. Moureton, was not present at any of these meetings. On inquiring for him, I found that he was detained at home by domestic affliction. His wife, after a long sickness, was then apparently near to death, and it was necessary for him to be continually near her. On Monday I called at his dwelling, and had the privilege of seeing him. I found him in his little office, or study, at work for the Evangelical Society, and occupying in that way such moments as he could snatch from more painful duties. At present he is charged with the superintendence of the colporteur work in all Southern France; and in that capacity he is continually corresponding with the colporteurs—directing their movements, giving them advice, encouraging them under opposition or persecution, and taking notice of their fidelity and their success. I was much impressed with his fine countenance and his manly figure, which does not yet begin to bend under the weight of years. In his youth he was a soldier, and was one of Napoleon's Life Guards. After the downfall of his imperial master he followed a more peaceful employment, and was respected and useful in Lyons as a teacher. Descended from Huguenot ancestors, he had a hereditary affection for Evangelical truth and freedom. Having learned the value of the Gospel by a personal experience of its power, he was one of the few enlightened and pious Protestants who united, not long after the revolution of 1830, in forming the Evangelical Church of Lyons.

(To be continued.)

Mission among the Mexicans in the Valley of the Rio Grande.

In our June number we published a long and most interesting letter from Mrs. Chapman, the wife of Major Chapman, the commandant of the military post at Brownsville, opposite Matamoras, the centre and seat of this Mission. That letter contains an earnest appeal in behalf of the Mission, and sets forth in a clear and very strong manner the importance of erecting, as soon as possible, a suitable house at that town, to serve as a place of worship and the holding of schools;—with a wing in which the Missionary, Mr. Monsalvatgé, and his family may reside. The sum needed will be about one thousand dollars. That sum must be raised by special effort, inasmuch as the Board can make no appropriation to the building of places of worship out of the ordinary receipts of the Society. We are happy to say that one gentleman, James Brown, Esq. of New-York, has given the tenth part ($100) of the amount required. Who will follow this good example? This object is an exceedingly important one. In a letter from Major Chapman, who as well as his lady, we are happy to say, is a devoted Christian, and takes a deep interest in the Mission, the absolute necessity of the proposed building is very strongly stated. Indeed, the Mission without it will fail of accomplishing what it should do. We beg our readers to consider this. We are sure that a very little effort would secure the amount needed. We hope that this good object will not be allowed to fail for want of the sum demanded.

Notices of Books.

Journals and Letters of Henry Martyn: Edited by the Rev. S. Wilberforce, M. A. New-York, M. W. Dodd.

A better insight into the character and experience of this eminent man is to be obtained from the documents here published for the first time, than could be given by any biography. The interval which has elapsed since his death, makes it unnecessary to withhold much that was of a private nature. Would that the perusal of this rich record of Christian ardor and activity might incite many to similar attainments!

Providence Unfolded is the title of a volume by Alexander Carson, L. L. D. re-published by E. H. Fletcher, New-York.

It comprises three essays. The first of which is a commentary upon the book of Esther, as illustrating the divine Providence: the second, an argument for the truth of the Gospel from the peculiarities of its progress; and the third, a letter to an infidel. Dr. Carson is possessed of a lively and spirited style, not free from apparent egotism, but well calculated to fix attention upon the truths he seeks to convey.

Lays of the Kirk and Covenant: by Mr. A. Stuart Menteath. New-York, R. Carter & Brothers.

There is true poetic thought and beauty of expression in these Christian ballads. A few of the stirring scenes of the Scottish martyrology are rendered with spirit and faithfulness, in a flowing versification, deficient sometimes in force, but varied and harmonious. The illustrations are truly beautiful.

GEOLOGY OF THE BASS ROCK, by HUGH MILLER. Same publishers. Mr Miller's contribution to this volume occupies one half of it; the remaining portion being from the pen of Dr. McCrie and another writer. The former portion has all the interest of matter and manner for which its popular author is well known. Several engravings decorate this tastefully printed book.

EXPOSITORY DISCOURSES ON THE FIRST EPISTLE OF PETER, by JOHN BROWN, D. D.—Same publishers.

Though generally prejudiced against scientific works in the shape of popular discourses, we are not disposed to withhold from this volume the high distinction it deserves, as one of the most able exegetical publications of the day. With the invaluable commentary of Leighton before him, Dr. Brown has included among his authorities most of the leading critics of modern times; and while, in some instances, presenting views entirely novel and not a little plausible, he shows familiarity with the labors of his predecessors in this field. In some of the difficulties of the third and fourth chapters, we have been particularly pleased with Dr. Brown's renderings. We can recommend this work as eminently worthy of a place in the classics of Biblical literature.

STRAY ARROWS, by Rev. T. L. CUYLER. A collection of fugitive essays of a miscellaneous nature; among which we find some very interesting sketches of distinguished characters. Mr. Cuyler is pastor of the Third Presbyterian Church of Trenton, New Jersey. R. Carter & Brother.

The May number of the NORTH BRITISH REVIEW, re-printed by L. Scott & Co. 79 Fulton-street, commences a new year, and contains, as usual, a number of articles on current topics of interest. We regard this as the most reliable and instructive of the English reviews, and heartily commend it to our readers.

THE GUIDING STAR, by Mrs. L. H. HOPKINS, is an exhibition of the argument for a divine revelation, in the form of familiar conversation, and designed for juvenile readers. It is an interesting and valuable work, and though, in style, rather above the range of young minds, is fitted to convince the more advanced of this fundamental truth. Published by Gould and Lincoln, Boston: E. H. Fletcher, New-York.

Messrs. Carter have issued a new edition of the ANECDOTES ON THE SHORTER CATECHISM, by JOHN WHITECROSS: a most instructive little book, with whose merits, doubtless, many of our readers are familiar.

Movements of Rome.

Whilst the first pages of this number of our Magazine were passing through the press, we received the following decision, which has just been made by a Court in Florence against Count Guicciardini and his friends, about whom we have spoken in those pages, as having been arrested and thrown into prison. Here it is:

"Whereas it is fully proved by the evidence, that on the evening of the 7th of May, current, the aforesaid Count Piero Guicciardini, Carlo Solaini, Sabastiano Borsieri, Angelo Guarducci, and Giuseppe Guarra, were surprised in the house of Fedele Betti, sitting round a small table:

"Whereas it is equally proven by the declarations of the accused themselves, that on this occasion Count Piero Guicciardini read and commented on a chapter of the Gospel of St. John, according to the Italian translation attributed to Giovanni Diodati;

"Whereas the results of the process offer valid and sufficient proofs to conclude that this reading and comment had no other purpose than mutually to insinuate into the parties religious sentiments and principles contrary to those prescribed by the Roman Catholic Apostolic religion, and this idea is manifestly and incontrovertibly confirmed by propositions and perverse maxims proclaimed in the books and manuscripts found on the persons and in the houses of the aforesaid accused.

"Whereas, on the ground of the evidence, it ought to be concluded that previous to the said evening of the 7th of May, by means of the same individuals, there had taken place at different epochs and localities, where other parties were present, similar meetings, always directed to insinuate and propagate anti-Catholic sentiments and principles.

"Whereas from these facts there follows necessarily the proofs of the existence of a plot directed to overthrow the religion of the state, and that of this plot the above mentioned Count Piero Guicciardini, Cesare Magrini, Angelo Guarducci, Fedele Betti, Carlo Solaini, Sebastiano Borsieri, and Guiseppe Guerra, have been the accomplices:

For these reasons,

"Having seen the 2d article of the sovereign decree of the 25th April, 1851—

"The Council decree that the aforesaid parties must be subjected to a forced residence for six months respectively; Count Piero Guicciardini at Volterra, Cesare Magrini at Montieri, Angelo Guarducci at Giuncario, Fedele Betti at Orbetello, Carlo Solaini at Cinigiano, Sebastiano Borsieri at Rocca Strada, and Guiseppe Guerra at Piombino."

Reader, what do you think of that? It is a crime at Florence, in the middle of this nineteenth century, for Italians to meet to read the Scriptures! Such doings may endanger the *Religion of the State!* O, the influence of the accursed union of Church and State! When will the world be freed from it? Let us have patience; for *it* as well as everything else which opposes and hinders the kingdom of CHRIST, is *doomed*.

A letter from Rome of the 19th, in the *Vero Amico* of Bologna, states that his Holiness has named an extraordinary congregation, composed of six cardinals, for the purpose of inquiring into the moral state of convents, and proposing remedies for the abuses that have crept into those establishments.

The *Giornale di Roma* of the 17th publishes a sentence of the Supreme Tribunal of the Sacred Consulta, condemning Pietro Ercoli, aged 34, to the galleys for twenty years, for having, on the night of the 10th May, attempted to prevent one Luigi Gianini from lighting a segar he wanted to smoke!

Well, his Holiness and the cardinals have various business on their hands in these times; reforming convents—which greatly need reformation, unless they are sadly misrepresented—and sending men to the galleys for trying to abolish the

nuisance of smoking segars Wonderful work this, for the Successor of Peter the Fisherman and his great ministers and coadjutors!

Our old friend, the Rev. Napoleon Roussel, who is now preaching to the French in London, has challenged the celebrated Father Ravignan, the Jesuit—who is also looking after the French who are attending the Great Fair,—to a novel kind of controversy. He proposes to meet him in any public hall or lecture room in the metropolis, and allow him to advocate his Jesuit doctrines for half an hour, if the "father" will allow him (M. Roussel) simply to read the Scriptures for the same length of time. Father Ravignan declined the challenge, we are told. To be sure he would! How could he dare to do otherwise? In all our acquaintance we have never seen a harder subject for Rome to deal with than this same Mr. Roussel. He is well known in France for his controversial writings.

Archbishop Hughes.—Well, after all his Grace has come home without a *Cardinal's hat!*

The Plate.

We give, as the illustration of this number of our Magazine, the portrait of Tetzel, the Dominican Monk, whose name is indissolubly associated with the first scenes of the Reformation. The following notice of him is given by Dr. Merle d'Aubigné, in his great History of that grand movement.

"One personage, in particular, drew all eyes upon him at these sales [of indulgences]; the man who carried the red cross, and who was charged with the principal part of the business. He put himself forward in the dress of the Dominicans, and, albeit, he had reached the age of seventy-three, his voice was remarkably powerful, and he seemed strong and vigorous. This person was the son of a Leipsic goldsmith, called Diez, and was himself called John Diezel, or Tetzel. He had studied in his native town, was created a bachelor in 1487, and two years after entered the order of Dominicans. Numerous honors had accumulated upon him.—Bachelor in Theology, Prior of the Dominicans, Apostolic Commissioner, Inquisitor, *hæreticæ pravitatis inquisitor;* and since 1502, uninterruptedly employed in the functions of merchant of indulgences, he had acquired so much expertness in subordinate departments, as at last to have been appointed chief commissioner.

"He had a monthly allowance of eighty florins, all his expenses were paid, and he was provided with a carriage and three horses; but we may well believe that his bygains far exceeded his regular emoluments. At Freiberg, in 1507, he made two thousand florins in two days. And if his occupation was that of a knave, no less was he one in his manners. Convicted of adultery and other infamous conduct, he was about to expiate his crimes by death. The Emperor Maximilian had given orders for his being put into a sack, and thrown into the river; and from this fate he was saved only through the intervention of the elector, Frederick of Saxony.

"But the lesson he thus received was far from teaching him modesty. He took two of his children along with him—a fact mentioned by Miltiz, the Papal legate, in

one of his letters. It would have been difficult to find in all the monasteries of Germany a man better fitted for the trade with which he was entrusted. To the theology of a monk, and the zeal and sharp wit of an inquisitor, he added consummate effrontery; and what particularly facilitated the task he had in hand, he possessed the art of inventing those odd stories which captivate the fancies of people. All methods were held to be good, provided they went to fill his money-chest. Raising his voice to the loudest pitch, and indulging in the eloquence of a mountebank's stage, he offered his indulgences to all, and could beat any huckster at a fair in crying up his merchandise."

Such was the character of this indulgence-monger, who did so much to hasten on the Reformation.

View of Public Affairs.

The news from France seems to indicate that a great political crisis is drawing near. A singularly unguarded speech at Dijon has raised a tremendous excitement against President Louis Napoleon in the National Assembly. It is quite likely that it will be the means of leading that body to decide against the proposed revision of the Constitution, for which he and many others are desirous, and so render it impossible for him to be reëlected at the expiration, in May, 1852, of the present term of his office. Such is the popularity of the man—partly owing to the tact which he has shown in carrying on the government, and partly and chiefly to the prestige which attaches to the name which he inherits, that a resort to the ballot-box would inevitably secure his election—especially if universal suffrage should be restored. If the Assembly refuse to make the revision so urgently demanded by the "Buonapartists," and by some of the Orleans-party, the President must submit to retire to the ranks of the private citizens. This we presume he will not consent to do. He must then throw himself upon the nation, or upon the army. In either case a civil war will be likely to happen. What dependence he can repose in the army we do not know—not much, if Changarnier's fiery speech is to be believed. We think that unless he can carry the whole army with him, it is quite certain that he would find it difficult to make a *coup d'etat;* for the people of Paris, with the aid of a portion of the army, would soon drive him from that city.

The news from Italy, too, is highly menacing. The French general at Rome is making himself and his army odious. It will be hard to repress the desperate spirit of many of the inhabitants, which threatens to make a dreadful convulsion. And yet the time is not come for a successful uprising of the people of that city.

There is no news of importance from Germany. A great calm has succeeded the struggle which has for three years agitated that country. It is, however, a very treacherous one.

The Great Fair at London almost absorbs the attention of the people of England. The enterprise promises to succeed well. We cannot but hope that much good will flow from this bringing together of so many of the great products of the industry of the entire world, and so many thousands of people from all civilized countries.

The unexampled prosperity of our country has received another shock in the dreadful conflagration at San Francisco. May GOD, of His infinite mercy, sanctify this calamitous event to the people of that city, where so much worldliness, gambling, intemperate use of intoxicating liquors, and other forms of wickedness so much prevailed. Surely many of them must feel that they need something more, to secure happiness here below, than *riches*, which have so often made to themselves, as it were, wings, and fled away.

A very interesting public meeting was held Sabbath evening, June 22d, in *Hope Chapel*, in view of the speedy departure of the Rev. Mr. Waring, as a Missionary to Hayti. A full notice of it, together with the Instructions of the Board to the Missionary will appear in the August number of our Magazine.

In that number, too, will be given a notice of the objects of the visit of the Corresponding Secretary for the Foreign Department to Europe, for a short season—on which he sets out, GOD willing, on the 5th of July.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH ENDING 10th JUNE, 1851.

MAINE.

Portland, A Female Friend, ... $5 00

NEW HAMPSHIRE.

East Jaffrey, J. M. Melville, ... 4 00
Keene, A Little Boy 8 years old, Gold piece, 1 00
Ditto, Rev. Z. S. Barstow, $3; A few Members of his Congregation, $8.87, ... 11 87
Ditto, Bap. Ch. Individuals, ... 1 33
Fisherville, R. Gage, $4; G. McQuisten, $1, 5 00

VERMONT.

Grafton, J. M. D. 2 00
Berlin, Rev. James Hobart, ... 2 00
Chelsea, Cong. Ch. by L. Bacon, Treasurer, 21 00
Pittsford, Cong. Ch. 23 00
St. Albans, Charles Wyman, ... 1 00

MASSACHUSETTS.

Salem, Howard-street Church, ... 13 50
South Danvers, Cong. Ch. to make Rev. J. D. Butler L. M. 32 00
Boston, Phillips Church, ... 54 08
Springfield, Charles Merriam for L. D. . . 150 00
Medway Village, E. F. Richardson, . . . 3 00
Lowell, John-st. Ch. Bible Class, to make Joseph White L. M. 30 00
Worcester, 1st Ch. A Friend, ... 10 00
Hopkinton, 1st Ch. 25 90
Malden, 1st Ch. to make Rev. Wm. S. Studly L. M. 30 00
Saxonville, Edwards Church, ... 11 00
Scituate, William Young, ... 1 00
Long Meadow, 1st Ch. and Society, David Booth, to make himself a L. M. $30: Collection to make Rev. J. W. Harding L. M. $39.10, ... 69 10
North Middleboro', Ladies' Sewing Circle, 15 00
New Braintree, Miss Miriam Thompson, 2 00
West Chesterfield, Chapin Thayer, . . . 1 50
South Weymouth, Female Charitable Soc. together with $10 before sent, make Nathaniel Shaw a Life Member, ... 23 00
Lunenburgh, Rev. Edward R. Hodgman, 1 00

RHODE ISLAND.

Providence, High-st. Ch. Sabbath S. $20; A. C. Barstow, $20; others $36.79, to make Rev. W. J. Breed L. M. . . . $76 79
Ditto, Additional, ... 50
Ditto, Richmond-st. Ch. Joseph Carpenter, $100; P. Hill, $20; W. J. Cross, $20; Rev. J. Leavett, $10; Others, $96, . 246 00
Ditto, Do. balance, ... 37 63
Ditto, Benificent Ch. B. Dyer, $100; W. J. King, $80; Joseph Manton, $20 in full, to make Joseph Manton Bradley L. M.; Wm. M. Hoppin, $30, to make Frederick Street Hoppin, L. M.; Mrs. Julia C. Cleaveland, $3, to aid the Waldenses in building a Church at Turin; Rev. Dr. Cleaveland, $5; Others, $154, ... 392 00
Ditto, Fourth Cong. Ch. 19 00
Ditto, Baptist Ch. Moses B. Ives, . . . 10 00

CONNECTICUT.

East Windsor, Lucretia Watson, ... 1 00
Montville, Rev. J. W. Salters' Ch. and People, ... 5 00
Lyme, Wm. Coulp, ... 2 00
Lebanon, Ladies' for Rev. C. Zipp, Wis. . 50 00
Greeneville, Cong. Ch. 7 34
Essex, Rev. J. H. Pettingills Ch. and Soc. of which to make Mrs. N. P. Champlin L. M. $30; Epaphras Nott, $5; Bela Comstock, $5; J. A. Comstock, $3; Mrs. Lama Hayden, $3; Sab. School, $22,81; Cong. Collection, $37.94, . 106 75
New-Haven, College-st. Ch. and Soc. Rev. Mr. Strongs, (in part) of which, $80 from G. H. a L. Director, ... 125 00
Ditto, Sabbath School of said Ch. to make Huson Moody a L. M. 30 00
Hartford, Centre Ch. (additional) Thomas Smith, to constitute him a L. Direc'r. 100 00
Stafford, Rev. Allen Clark, Ann. Mem. . . 3 00

Middletown, North Ch. and Soc. in part, to make Dea Henry S. Ward L. M. $15; Mrs. Eliza A. Ward, $5; Rob't. P. Rand, $5; Dan'l. R. Benham, $5; Dea. Evan Davis, $5; Adnah Johnson, $5; E. J. Hubbard, $5; Raymond Mather, $4; Mrs. Comfort, Starr, $4; Rev. J. R. Crane, $3; Mrs. Barnes, $3; B. D. Sage, $3; Thomas Addison, $3; Mrs. Josiah M. Hubbard, $3; E. B. Hubbard, $3; Ja's. North, $3; Mr. Gleason, $3; Other Contributions, $27.82, ... $104 82

Middletown, So. Ch. and Soc'y, in pt. Benj. Douglass, $3; Nathanial Bacon, $3; Rev. Mr. Dudley, $3; Others, $10; Collection for 1850, $14, ... 33 00

Vernon, Rev. Albert Smith's Cong. (in part) N. O. Kellogg L. M. $30; Dea. Aliyn, $5; H. W. Talcott, $3; Hubbard Kellogg, $3; Misses Sage, each, $3; Others, 11.67, ... 55 67

Ridgefield, Rev. Clinton Clark, Ann. Mem. 5 00

Lyme, Caroline E. Steel, $5; N. Matson, $1, 6 00

Darien, Rev. E. D. Kenney's Cong. by G. G. Waterbury, ... 10 00

Danbury, Collection (additional,) Cong. Ch. by Mrs. S. A. Bonney, ... 19 00

NEW-YORK.

Weedsport, Presb. Ch. to make Rev. G. W. Warren L. M. 30 00

Ditto, Bap. Ch. $10.80, ... 10 80

Medina, Presb. Ch. 26 40

Knowlesville, Presb. Ch. 9 00

Barre Centre, Presb. Ch. 12 41

Albion, 1st Presb. Ch. 27 00

Auburn, 1st Presb. Ch. $44.41; S. Willard, (in part) L. M. $10; E. Case, ditto, $10; T. P. Case, ditto, $10; A. Burr, ditto, $10, ... 84 41

Ditto, 2nd Presb. Ch. Mrs. J. N. Starin, (in part) L. M. $10; Others, $13.95, . . 23 95

Cortland Ville, Individuals, ... 12 00

Port Richmond, Ref. D. Ch. 10 00

New-York, Female Friend, ... 37

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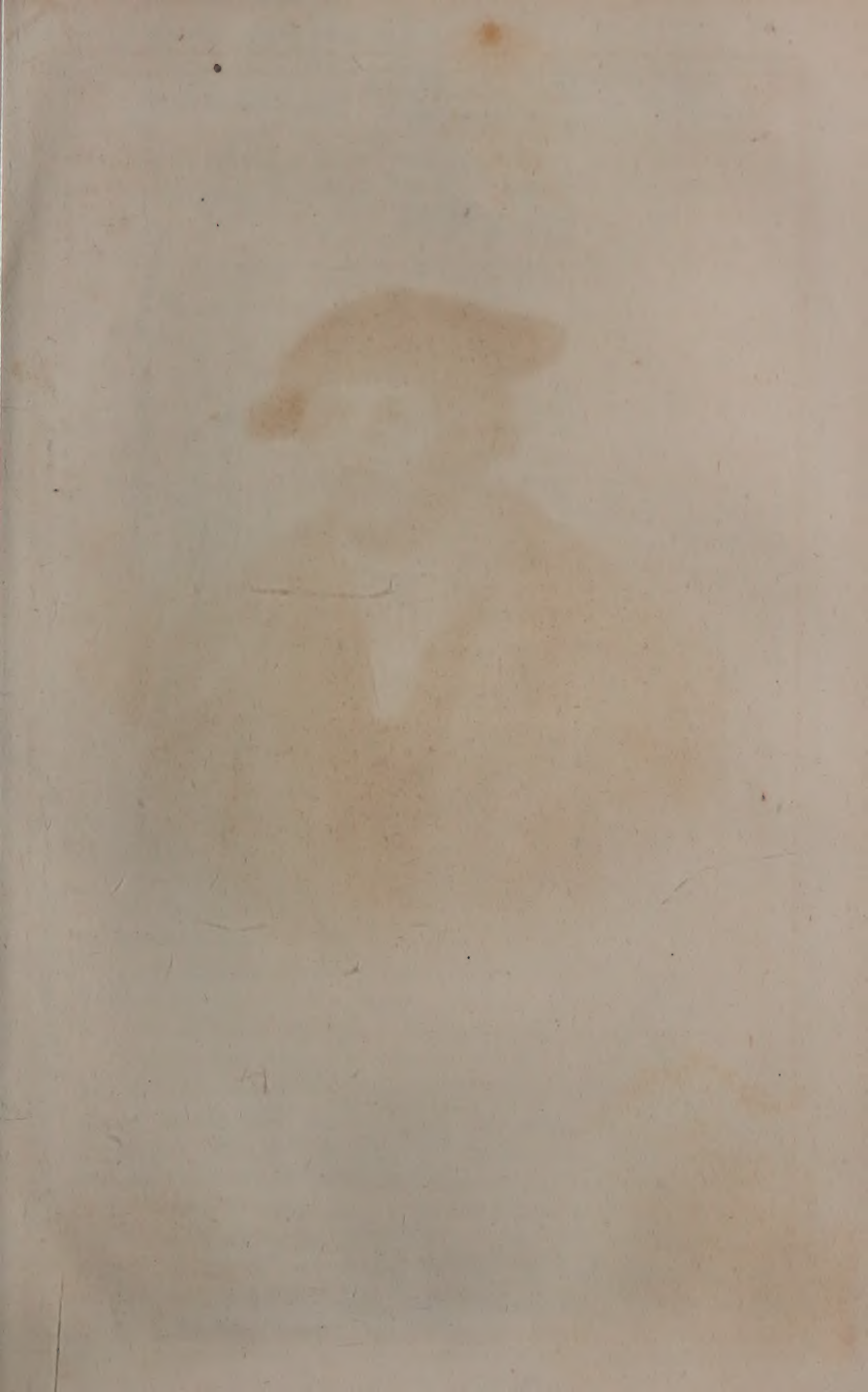
10th June, 1851.

CONTENTS.

	Page.		Page.
News from Sweden,	209	Foreign Field: Evangelical Religion in Lyons, France,	228
American Chapel at Rome,	210	New Publications,	234
Anniversary at Utica, New-York,	213	Movements of Rome,	235
Anniversary at Boston,	213	The Plate,	237
Rev. Alexander King's Labors in Ireland,	217	View of Public Affairs,	238
"Fasting and Murdering,"	222	Receipts, &c.	239
Our Own Operations—Home Field,	223		



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